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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

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Observer.

AUSTRALIA.

Diocesan Committee.—In the account of the district meeting, held at Parramatta, which was published in our last, we gave a condensed report of the bishop's speech, which we now give more fully:—The bishop of Australia, after apologizing for having so long detained the meeting, which arose from an unforeseen accident, said that he felt it to be a subject for congratulation and thankfulness, to observe so many who had been present last year, preserved in common with himself to attend the present anniversary; and so many additional friends and supporters of the same good cause rallying around him. To succeed in any object, there could be no feeling more beneficial than to be duly impressed with a sense of the importance of the undertaking we are engaged in; and surely there could be none more truly deserving to be called important, than that which they were assembled to promote. He begged the meeting would call to mind that the object was to carry out the designs of two noble and venerable institutions of the church of England—the Societies he meant, for Promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts. He spoke of societies which had their origin in the year 1698; and had been ever since, and up to the present time, employed in those labors which their respective names denoted. This meeting might allowably rejoice in sharing with them the burden and heat of the present day; when the success of their past toils so visibly demonstrated the blessing with which they had been attended. In the United States of America an episcopal church existed; owing, under God, its foundation and continuance to the perseverance of these societies in well-doing, when those now great countries stood in the relation of colonies to Great Britain. Twenty bishops, the prelates of which were obeyed in godly love and concord by those whom they had the rule over, attested what great things God had done for them. It was a spectacle which carried delight and animation to the feelings of every true churchman, and it afforded the only hope, he felt assured, for the maintenance of pure religion and undefiled in that country; whereas in all the world, it had to encounter so many trials. They might, therefore, he said, be proud to share in the labors of societies which had been productive of such fruits as these; which were still in active operation; which had been instrumental in establishing ten bishoprics in the existing British colonies, and so giving stability to the church in every quarter of the globe. And it was plain that this colony had not been forgotten. Australia was one of the objects of their most earnest attention. In proof of this, he might refer to the proceedings of the great meeting held in London on the 8th April last, at which the lord mayor presided. And to manifest the earnestness felt for the spiritual improvement of the colonies, and of Australia in particular, he would read, from the report in his hand, the names of the principal speakers. These were the archbishop of Canterbury, Mr. Thomas Wilson, the bishops of London, Nova Scotia, Llandaff, and Bangor, Mr. Labouchere, Mr. sheriff Evans, Mr. C. J. Manning, and the eloquent son of a father whose name was familiar to them, and to all the world, archdeacon Wiberforce. By men like these the cause of the colonial church had been upheld; and the proceedings of that great day could not be looked upon but with admiration and gratitude for such a display of good will, and such a contribution of support. The society indeed required support, and made an admirable use of that which it received. At the present time they had on their list 273 missionary clergymen, of whom 30 and upwards were employed in this colony. In advertising to this fact he (the bishop) could not but acknowledge most gratefully his obligations to God, who had been pleased to make him an instrument in obtaining this blessing for the country they were now in. Six years and a few days had elapsed since he landed on the shores of England having this object in view, but knowing not then how it was to be accomplished. When he found that the government, which all along had but nominally supported the church, was bent on withdrawing even that measure of favor, he was compelled to look forward and to consider within himself what should be done. He felt himself thrown on his own resources. This was in 1833. Without claiming for himself any powers of foresight surpassing the ordinary measure, he must say that he had a clear view at that time of what must follow if no effort were made. Of the fourteen or fifteen clergymen who were then in the colony, nearly one-half were advanced in years beyond the meridian of their powers, and in a few years more the whole band would become extinct, without provision being made for any succession. Upon this view he had taken all his measures, and he devoutly thanked God for the success that had attended them. Thirty clergymen and more, he repeated, had been given to the church of the colony through

the agency of those societies with which they had this day met in that room to co-operate. Those great religious bodies had readily met, and unfeignedly sympathized with the representations which he had laid before them; and from that day to the present had never ceased to shower a succession of benefits upon the colony. To render the meeting sensible of the importance of what had been done, he would call upon them only to consider what would their condition at this moment have been if it had not been done? Of the small number of clergy who were here in one thousand eight hundred and thirty-four, three were already dead, and three others were in a greater or less degree declining from inability to labor. What then, he again enquired, would by this time have been the condition and prospects of the church, but for the providential interposition of the Society for the Propagation of the Gospel? He asked what would their prospects have been, even if things had been standing still? Much more might he ask, what would they have been, when the attendant exertions of the Roman Catholics were taken into account? He must, in that case, he admitted, have looked with doubt and discouragement upon their situation. At present he had no such apprehensions, if all continued united. Zeal and union may carry forward even a bad cause, and were necessary for the support of a good one. He had, he avowed, no apprehension as to the final success of the cause they had in hand; for the more he looked into and examined it, the greater reason did he see for thinking, that the cause of the Church of England was the cause of God. He called upon the meeting for support, and he did so without fear; for he appealed to those who agreed with him in esteeming the church of Christ a divine institution, in which and by which God will bring to pass all his gracious purposes concerning mankind. This was the true view to be taken of the nature and position of the church of England. He would at the same time remind the meeting that, while he called on them to contribute towards those important purposes which in the course of the day would be more fully explained to them, his meaning was, that such contributions alone would not suffice. The cause, on behalf of which he appealed to them, was the cause of the church of God; and it required from them not only, nor even principally, their money; but it demanded their union, their active and conscientious exertions—in one word, the devotion of their hearts. If they bestowed their hearts and minds upon the work, it would not fail to prosper, and the execution of it would be attended with unfailing delight and an unending reward. They who earnestly took up the cause of true religion, and faithfully strove to advance its influence, even while they trod upon earth, might be said to breathe the air of heaven. They were engaged among visible things. It was true, but they by anticipation already enjoyed the society of those just men made perfect who had gone before them in the same work, and with whom they might look forward hereafter to the enjoyment of that blessedness which reigns in paradise and in the presence of God.—*Sydney Herald*, April 16, 1840.

MISSIONARY RECOLLECTIONS.

A FUNERAL IN THE WOODS.

In the early part of May, 1839, I was called to bury the child of one of my remote parishioners, whose dwelling was in the bosom of the forest, at a distance of full twenty miles from mine. The circumstances made a strong and pleasing impression upon my mind, and I therefore would record them here.

My course lay through what a short time ago, was but a trackless wilderness, but is now dotted by new and improving farms, with here and there some humble cabins. For miles, however, the eye is uncheered by those signs of civilization, and rests upon the unbroken wood, or the broad surface of some beautiful lake, whose waves to-day were sparkling in the rays of an unclouded sun.—The road was such as the provincial missionary has almost weekly to travel at the risk of his neck—sometimes impeded by rocks and stumps and the roots of trees—and sometimes a mere path, scarcely discernible to an unpracticed eye; and on this occasion there was the unsettled state of the ground, owing to the frosts coming out, to contend with, making it often dangerous to sit the horse. The whole might fitly bring to the mind the *road of life*—for a little while smooth and pleasant, but soon beset by various difficulties and dangers, temporal and spiritual. Happy they who in the midst of these can realize the protecting and guiding hand of Him, who is himself the *Way*, the truth, and the life.

The house of mourning, to which I came at last, was embosomed in the trees which 'God's right hand had planted,' and was prettily placed on the margin of a beautiful lake—alone in the wilderness, with no other dwelling of men in view. The owner had come to the spot with axe in hand but a short time before, and the considerable clearing that appeared around, was good proof that he had not used that instrument in vain. The house was such as is usually reared in haste by the poor settler—formed of logs, and the interior filled with moss. But contentment seemed to abide within its humble walls; and, what is better still, we trust that on this day the Spirit of the High and Holy One did not disdain to be present also. The single room of this dwelling was my church—rough boards placed on blocks of wood served for pew—table and chair was the substitute for a pulpit.

The neighbors, (so called,) that is, those

who lived within six or seven miles, were gathered to the number of about 20 or 30 to assist on the sad occasion. It was the first death that had occurred there, and the first time that the voice of a minister had been heard celebrating the ordinances of the church. We had first our blessed prayers, and our comforting scriptures, as appointed for the burial of the dead,—nor was the psalm of praise wanting, such as untutored voices might humbly raise, acceptable perhaps on high, as when accompanied by the loud swell of the magnificent organ, or "gentle psaltery's silver sounds."

I failed not to seize the occasion when hearts were softened by affliction's rod, to preach the gospel of Him who came to comfort those that mourn, and who has especially said of such as the little one that lay before us, 'Suffer little children to come unto me, and forbid them not.' The warning note was addressed to the old and the young—the afflicted parents were reminded not to sorrow as those without hope for their child, translated from the cares and sorrows of earth, to the joys of the blessed in heaven. Nor did the word seem to go forth void, if we might judge from the fixed attention of the congregation, and the tears that not seldom coursed down the rough and sunburnt cheeks of many before me. The missionary, though averse to what commonly pass for funeral sermons, is careful not to let slip such occasions as these, without endeavoring to bring home to the hearts of those who generally assemble, (and perhaps seldom are able to enter a church,) the great truths of the gospel, and thus become the voice of one crying in the wilderness, prepare ye the way of the Lord.

Our services within doors being ended—the last nail driven into the rude coffin—the last look taken, and the last kiss given to their beloved child, as he lay apparently locked in the arms of sleep, with the wild flowers and green herbs around his head,—we all went forth, young and old, male and female, to the narrow house which had been prepared for his last earthly abode. Church-yard, or church, there was none, nor tolling bell, nor long train of mourners, 'bearing the mockery of woe.' But near to the house the green sod, amid the stumps, had been broken up, and a soft bed made ready for the little one. There for the first time did the earth open to fulfil the sentence of the Creator—and there for the first time was the sublime and comforting burial service of the church performed. Seldom have I used it with a happier influence on my own heart, and, as it seemed, on the hearts of all around me. The cheering declaration especially of the Saviour—'I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die,' came home with accompanying faith and power to the soul, and it is hoped, sent the mourner comforted away.

After a little time spent in more private and direct communication with the family, and with others that came from far, I turned my head homeward, having other duties before me on the morrow, and reached it safely about ten o'clock, somewhat weary, but very thankful for the mercies and impressions of the day. And I felt, when I laid down to rest, that, though I have in my time followed the great, the learned, the pious, the beautiful, to the grave—and have myself performed the last solemn services over numbers of all descriptions, and under every various shade of circumstance—and though I have been where all that wealth could do has been put in requisition to add solemnity to the obsequies of the dead,—I yet could remember few of such scenes more affecting and impressive than this little funeral in the woods.—*Colonial Churchman*.

THE DEATH OF CHRIST.

When a man with a steady faith looks back on the great catastrophe of this day, with what bleeding emotions of heart must he contemplate the life and sufferings of his deliverer! when his agonies occur to him, how will he weep to reflect that he has often forgot them for the glance of a wanton, for a heap of fleeting, past pleasures which are at presentaching sorrows!

How pleasing is the contemplation of the lowly steps our almighty Leader took in conducting us to his heavenly mansions! In plain and apt parable, similitude and allegory, our great Master enforced the doctrine of our salvation; but they of his acquaintance, instead of receiving what they could not oppose, were offended at the presumption of being wiser than they: they could not raise their little ideas above the consideration of Him in those circumstances familiar to them, or conceive that He who appeared not more terrible or pompous, should have any thing more exalted than himself; He in that place, therefore, would no longer ineffectually exert a power which was incapable of conquering the prepossession of their narrow and mean conceptions. Multitudes followed Him, and brought Him the dumb, the blind, the sick, and the maimed: whom when their Creator had touched with a second life, they saw, spake, leaped and ran. In affection to Him, and in admiration of his actions, the crowd could not leave Him, but waited near Him till they were almost as faint and helpless as others they brought for succor. He had compassion on them, and by a miracle supplied their necessities. O! the ecstatic entertainment, when they could behold their food immediately increase to their distributor's hand, and see their God in person feeding his creatures! O envied happiness! But why do I say envied? as if our God did not still preside over

our temperate meals, cheerful hours, and innocent conversations.

But though the sacred history is every where full of miracles, not inferior to this, and though in the midst of those acts of divinity, He never gave the least hint of a design to become a secular prince, yet had not hitherto the Apostles themselves any other hopes than of worldly power, preferment, riches, and pomp; but Peter, upon an accident of ambition among the Apostles, hearing his Master complain that his kingdom was not of this world, was so scandalized that He whom he had followed so long should suffer the ignominy, shame, and death which he foretold, that he took Him aside, and said, "Be it far from Thee, Lord! this shall not be unto Thee;" for which he suffered a severe reproof from his Master, as having in his view the glory of man rather than that of God.

The great change of things began to draw near, when the Lord of nature thought fit, as a Savior and Deliverer, to make his public entry into Jerusalem, with more than the power and joy, but none of the ostentation and pomp of a triumph; He came humble, meek, and lowly: with an unfelt new ecstasy, multitudes strewed his way with garments and olive branches, crying with loud gladness and acclamation, "Hosannah to the Son of David, blessed is he that cometh in the name of the Lord!" At this great King's accession to his throne, men were not ennobled but saved; crimes were not remitted, but sins forgiven; He did not bestow medals, honors, favors; but health, joy, sight, speech. The first object the blind ever saw was the Author of sight; while the lame ran before, and the dumb repeated the Hosannah. Thus attended, he entered into his own house, the sacred temple, and by his divine authority expelled traders and worldlings that profaned it; and thus did He for a time, use a great despotic power, to let unbelievers understand that it was not want of superiority to all worldly wisdom, that made Him not exert it. But, is this, then, the Savior? is this the Deliverer? shall this obscure Nazarene command Israel, and sit down on the throne of David? Their proud and disdainful hearts, which were petrified with the love and pride of this world, were impregnable to the reception of so mean a benefactor; and were now enough exasperated with benefits to conspire his death: our Lord was sensible of their design, and prepared his disciples for it by recounting to them now more distinctly what should befall Him; but Peter, with an ungrounded resolution, and in a flush of temper, made a sanguine protestation, that though all men were offended in Him, yet would not he be offended. It was a great article of our Savior's business in the world, to bring us to a sense of our inability, without God's assistance, to do any thing great or good: he therefore told Peter, who thought so well of his courage and fidelity, that they would both fail him, and even he should deny him thrice that very night.

But what heart can conceive, what tongue utter the sequel! Who is that yonder buffeted, mocked and spurned? Whom do they drag like a felon? Whither do they carry my Lord, my King, my Savior, my God? and will he die to expiate those very injuries? See where they have nailed the Lord and giver of life! how his wounds blacken, his body writhes, and his heart heaves with pity and with agony! O Almighty sufferer, look down, look down from thy triumphant infancy! Lo, He inclines his head to his sacred bosom! Hark, He groans! See, He expires! The earth trembles, the temple rears, the rocks burst, the dead arise. Which are the quick? which are the dead? Sure nature, all nature is departing with her Creator.—*Joseph Addison*.

OMNIPRESENCE OF GOD.

Galileo, when suspected of the guilt of Atheism, took a straw from the floor of his cell of the Inquisition, and informed his accusers that in the construction and design of that vegetable tube, he saw the hand of God most distinctly revealed, without the necessity of any other evidence whatever.

But how should we stand reproved and self-condemned, from considering how little accordance in general there is between the demonstrations of God, which are daily and incessantly pouring in around us, and the ordinary tenor and habit of our minds?—What folly, what inconsideration, what enmity against God, characterize the heart and the thoughts of man! The whole scene of nature and providence is fitted to arrest and to fix our attention upon Him who ruleth over all, and who is every where present beholding the evil and the good. The morning proclaims his loving kindness, and the evening his faithfulness. The varied seasons of the rolling year all speak of Him. Whether it be the howling blasts of winter, or the gentle opening of the budding spring—the gay luxuriance of blooming summer, or the abundant riches of gathered autumn, that draw our attention to God, all direct us to lift the hymn of gratitude to His name, who has fixed their ordinances with a regularity that shall endure as long as the earth remains. The universe is replete with the evidences of his presence—the traces and manifestations of his divine perfections. When you look to the heavens, you behold the magnificence of his creative and constructive power, in those vast systems, reeding into endless space, which perform, in immeasurable fields, their majestic and ceaseless revolutions. When you walk abroad through nature's landscapes each scene of loveliness that meets your eye—each object of interest that fixes your attention—all the organization and beauty that you admire,

whether in things animate or inanimate—the very flowers of the earth, the grass of the field, or the insect that almost eludes your observation as it fulfils its ephemeral destiny—all proclaim to you the being and the perfections of Him, who is the universal Parent of all, and whose every work reveals him to be excellent in working, and wonderful in counsel. But instead of telling you where you may find God, let us rather ask, where is he not? Can you flee from his presence, or hide yourselves from his spirit, or leave behind you the proofs of his existence, or escape beyond the limits of his authority and of his law?—The creation, throughout all its departments, is a witness of God, and an impressive demonstration of accordance to his sovereign will. It responds to every impulse of his power, and fulfils every dictate of his mind. How pointedly does the sun from day to day keep his track, and observe his time of rising and going down! With what regularity do the waters of the great deep ebb and flow, and all the processes of nature observe their appointed courses. And is it, that the human heart, the seat of unholy passions, and rude tumultuous desires, is the only place where God is not obeyed, and his will not complied with? O what a miracle of wickedness is every ungodly, impenitent man! He appears as a dark blot on the face of creation, that absorbs without reflecting or manifesting the image of its Author—a jarring chord, that mars the sacred symphony of that mighty harp, whose every string tells in sweetest music that the hand which framed, and which touches it is divine. Let every irreligious man consider the host of witnesses around him, and above him, which declare the power and glory of God. Let him meditate upon the Divine Majesty—the infinite excellence of the adorable Jehovah. Let him ponder his divine and unquestionable right to receive from his rational creatures all praise, and honor, and blessing, and thanksgiving. "The Lord hath prepared his throne in the heavens, and his kingdom extendeth over all. Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominions. Bless the Lord, O my soul!"—*Dr. Forbes, of St. Paul's, Sermon on Psalm xvi: 5, 6.*

JOY OF COMMUNION WITH GOD.

At times God is pleased to admit his children to nearer approaches, and more intimate degrees of fellowship with himself and his Son, Jesus Christ. He sends down the spirit of adoption into their hearts, whereby they are enabled to cry Abba, Father; and to feel those lively affections of love, joy, trust, hope, reverence and dependence, which it is at once their duty and their happiness to exercise towards their Father in Heaven. By the influences of the same spirit he shines into their minds, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ, causes his glory to pass before them, and makes them, in some measure, to understand the perfection of his nature. He also reveals to them the unutterable, inexpressible, unheard of things, which he has prepared for those who love him; applies to them the exceeding great and precious promises; makes them to know that great love wherewith he has loved them, and thus causes them to rejoice with joy unspeakable and full of glory. He shines in upon their souls with the dazzling, melting, overpowering beams of grace and mercy proceeding from the Sun of righteousness, gives them to know the heights and the depths, the lengths and the breadths, of the love of Christ, which passeth knowledge, and fills them with all the fulness of God. The Christian in these bright, enraptured moments, while thus basking in beams of celestial light and splendor, forgets himself, forgets his existence, and is wholly absorbed in the ravishing, the ecstatic contemplation of uncreated beauty and loveliness. He endeavors to plunge himself into the boundless ocean of divine glory which opens to his view, and longs to be wholly swallowed up and lost in God. His whole soul goes forth in one intense flame of gratitude, admiration, love, and desire. He contemplates, he wonders, he admires, he loves, and adores. His soul dilates itself beyond its ordinary capacity, and expands to receive the flood of happiness which overwhelms it. All its desires are satisfied. It no longer inquires, who will show us any good, but returns unto rest, because the Lord hath dealt bountifully with it. The scanty, noisy, thirst-producing streams of worldly delight only increase the feverish desires of the soul; but the tide of joy which flows in upon the Christian, is silent, deep, full and satisfying. All the powers and faculties of his mind are lost, absorbed, and swallowed up in the contemplation of infinite glory. With an energy and activity unknown before, he roams and ranges through the ocean of light and love; where he can neither find a bottom nor a shore. No language can utter his feelings; but, with an emphasis, a meaning, an expression, which God alone could excite, and which he alone can understand, he breathes out the ardent emotions of his soul, in broken words, while he exclaims, My Father and my God.—*Payson*.

WORLDLINESS.

"Love not the world, neither the things that are in the world."—1 John ii: 15.

These words of inspiration apply to the simple exercise of every desire. Some persons seek that their offspring should be great

among men: some that their houses should be the largest, and the most finely furnished; some that their clothing should be superior to that of others; some that their features should be more beautiful, their manner and appearance attractive. We err when the heart is fixed upon these things; when we suffer ourselves to think that they are the most blessed who have them all, and shine to dazzle the eyes of men. Our Saviour says, 'Blessed are they that hear the word of God and keep it.' It is written in the book of Revelation, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' There the ears of the deaf shall be unstopped, the eyes of the blind shall be opened, the lame shall leap as a hart; all will be beautiful, all will be rich, all will be happy. And they may safely be distinguished for all which is admirable and excellent, for they will have hearts to delight in ascribing praise to Him who was slain and did redeem them to God by his blood, out of every kindred, and tongue, and people, and nation.

If we strive alone for this world, God may give it us. We may have a name among men, and a great name it may be too, but the end cometh; the world is to be burned up; and every sinful person will experience the truth expressed in the 17th verse of the 9th Psalm, 'The wicked shall be turned into hell, and all the nations that forget God.'

The sinfulness of the human heart is sometimes most sadly exhibited in the perfectly worldly desires which parents cherish in connection with their children. There have been instances in which young persons have become convinced of the necessity of religion, and their parents have used every possible means to divert their attention, and make them love the follies of the world. An instance is within our recollection: A young person became seriously impressed in listening to a solemn sermon, and her impressions were deepened by frequent intercourse with those of her own age who were pious. The effect of the truth was seen in her increasing distaste for worldly amusements. Idle tales gave place to works of a serious nature; the Bible was read; the church was constantly attended, and she was devoutly seeking to know what she should do to be saved. Her father was distressed. A wealthy man, he was able to place all the allurements of the world around her. He formed a party, and travelled with her for months. There was no attractive scene left unnoticed, and most adroitly was she removed from every thing of a serious nature. The consequence was that her heart became less and less alive to the subject of salvation; and, for years, she lived a careless child of sin.—At length she was laid upon a sick bed, Death approached; eternity was in view. Her father stood weeping at her side. She wept also; her tears were those of deep repentance. She prayed, but no comfort was imparted to her soul. The Spirit of God had once almost persuaded her to be a Christian, and she had refused and turned away. She was seeking, without being able to find. In the midst of her grief she reminded her father of the efforts she had once made to become a Christian, of his determined opposition, and of her subsequent relapse. O, said she, I am now to die and be lost forever! She died, and her friends mourned for one, who, but for the evil example of a worldly parent, might have lived a saint in heaven. What shall it profit a man if he shall gain the whole world and lose his own soul?—*Witness and Advocate*.

ADVERSITY PREPARES FOR EXTENSIVE USEFULNESS.

That affliction when it comes upon us either in the shape of bodily indisposition, or extreme poverty, or blighting calamity, unfits us for the active service of God, is the complaint which is usually made by those who are visited with it in the prime of life; while many an aged disciple, who is completely disabled by his infirmities, is apt to wonder why he is still preserved in life when his usefulness is apparently gone. But he, who considers that the greatest usefulness consists in glorifying God, will see at a single glance that there is no ground for such thoughts in either case. In regard even to present usefulness, and without reference to the future service for which affliction may be preparing them, they may glorify God as much by patient suffering as by active service, and may thus be in the highest degree useful to those who are around them. The mere consideration of their sufferings may impress many a salutary lesson on the minds of others, especially of the young; while the active and consistent exercise of their Christian graces, in such circumstances, may afford an example of religion in its sustaining power, such as is admirably fitted to commend it to the acceptance of their friends. Thus, even the aged sufferer, disabled as he is from active duty, may be a powerful witness for Christ: and although he has no prospect of being restored to his former sphere of exertion, he is occupying with good and beneficial effect the post which the Lord has assigned to him. If it be true, as unquestionably it is, that even an old blind beggar is not without his moral use in the world, how much more certain is it, that the aged and apparently disabled believer, even in his greatest infirmities, is a blessing to his family and friends: for how can he be more useful to them, or how could he better glorify God, than by exhibiting as he does in the hour of his greatest need, the worth and value of that divine religion which comforts him in all his tribulations, and smooths his path to the grave; which enables him to rise

The Domestic Circle.

CONDUCTED BY THE AUTHOR OF "THE YOUNG LADY'S COMPANION," "BOTANY OF THE SCRIPTURES," "LIFE OF WYCLIFFE," ETC. ETC.

THE MARTYR'S SONG.

BY MRS. HEMANS.

He knelt, the Saviour knelt and pray'd,
When but his Father's eye
Looked through the lowly garden's shade,
On that dread agony;
The Lord of all above, beneath,
Was bowed with sorrow unto death.
The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So to overshadow Him!
That He who gave man breath, might know
The very depths of human woe.

He proved them all! the doubt, the strife,
The faint, perplexing dread,
The mists that hang o'er parting life,
All gather'd round his head;
And the Deliver knelt to pray—
Yet pass'd it not, that cup, away!

It pass'd! not—though the stormy wave
Had sunk beneath his tread;
It pass'd! not—though to him the grave
Had yielded up its dead.
But there was sent him from on high,
A gift of strength for man to die.

And was the Sinless thus beset
With anguish and dismay?
How may we meet our conflict yet,
In the dark and narrow way?
Through Him—through Him, that path who trod:
Save, or we perish, Son of God!

WINTER EVENING CONVERSATIONS—OR HOME MADE HAPPY.

[Continued from page 124.]

Various circumstances had conspired to interrupt the progress of the young Howards and their friend, in the study of Natural History; and it was therefore with no small delight that they received an intimation from their kind instructor, that she would once more be able to resume her occupations.

This pleasure was by no means diminished on learning that she had some interesting anecdotes to relate concerning some of the animals, whose history would be first presented for their consideration.

"I observed," said Mrs. Howard, "on a previous occasion, that the members of the class Quadrumana, in their bodily structure, make a nearer approach to that of man than any others of the animal kingdom, while they differ from him in many striking particulars.

The foot of man, as I told you before, is formed in a peculiar manner, and marks a peculiarity in the station he was designed to fill, as one deputed by his Creator to walk as monarch of that earth, which was prepared for his dwelling place. On the contrary, the Quadrumana have their extremities so constructed as to afford them every facility in climbing trees, on the fruits of which it was intended they should chiefly subsist. Their hands are also formed in a different manner from that of man, being much smaller and narrower in proportion to the body than this; their fore-arms are also much more extended than man's.

This class includes a vast variety of species which are generally known under the appellations of apes, baboons and monkeys, which names are, however, used with little discrimination, being originally designed to point out the peculiarities of each species. To all of them had been given, by the naturalist, Linnaeus, the generic name of Simia; but the numberless species now classed under this appellation, has rendered it necessary to separate them into a variety of smaller groups, each possessing distinctive features. Some of these are peculiar to the old continent, while others have never been discovered in a native state elsewhere than in the warm regions of the New World. One peculiarity of the latter is furnished by the lateral position of the nose, between a larger space is observable, than is commonly seen in the species common to the Old World. Moreover, not one, I believe, of the American Simia have been ever found destitute of a tail, and many of them are characterized by a peculiarity in this organ, which enables them to attach themselves as a support, to the boughs or trunks of trees. This family of the Simia is known by the name of Spider Monkeys. While they display the most astonishing agility in swinging themselves from one bough to another, or in suspending themselves by their long and flexible tails; when obliged to move about on the ground, they exhibit a corresponding awkwardness, and trail their awkwardly formed limbs along its surface with difficulty, and in a clumsy manner.

As the Simia of the Old and New World are, in many respects, widely different, I will give you accounts of some individuals in one class, and then in the other, but it would lead us into a lengthy detail, were I to attempt minutely to note every one of the almost innumerable species. I will assign those of the Eastern Hemisphere the precedence, and give you first an introduction to one of the most remarkable of the genera, the Orang-outang—*Simia Satyrus* of Linnaeus.

When Mrs. Howard mentioned the name of Orang-outang, the countenances of the young ladies indicated considerable interest. They had heard so much of these singular creatures, that they felt desirous of hearing still more. "This remarkable creature," she observed, "is a native of Malacca, Borneo, Sumatra, and Cochin-China. He is the largest of all the Simia genera, and some-

times approaches very nearly the stature of man. His body is stoutly formed, and is covered with a coarse hair, of a reddish brown color. The face is bluish, inclined to a lead color, as is the rest of the skin when exposed. The arms are very long, reaching to the knees; the hands long and thin, having slender fingers, but a very short thumb. The lower extremities are disproportionately short, compared with the arms, and the great toe, or what corresponds to that member, is very short. When young, they are mild, and easily attached. Their imitative powers are very remarkable, and they sometimes make rather ludicrous attempts to follow the example of those around them. They are, however, my dear girls, in their best state, utterly incapable of exercising thought or reflection, and in intelligence little, if at all, exceed the superior specimens of the dog or horse kind." Did you not, Mrs. Howard, inquired Emma Selby, with apparent interest, "inform us that you had some anecdotes about these creatures to relate to us?" "I have endeavored, Emma," she replied, "to select some well authenticated anecdotes for you, and will now relate them to you. The celebrated Buffon gives an account of an orang-outang that he had known personally, which uniformly walked on two feet when carrying things of considerable weight. He was mild and somewhat melancholy in his air and manners, and exhibited neither the impatience of the Barbary ape, the maliciousness of the baboon, nor the extravagance of the monkey. "It may be alleged," he continues, "that he had the benefit of instruction; but the apes which I shall compare with him were educated in the same manner. Signs and words were alone sufficient to make our orang-outang act; but the baboon required a cudgel, and the other apes a whip, for none of the rest would obey unless thus treated. I have seen this animal present his hand to conduct the people who came to visit him, and walk as gravely along as if he had formed a part of the company. I have seen him sit down at table, unfold his napkin, wipe his lips, use a spoon or fork to carry the victuals to his mouth, pour his liquor into a glass, and make it touch that of the person who drank along with him. When invited to drink tea, he brought a cup and saucer, placed them on the table, put in sugar, poured out the tea, and allowed it too cool before he drank it. All these actions he performed without any other instigation than the signs or verbal orders of his master, and often of his own accord. He did no injury to any person. He even approached company with circumspection, and presented himself as if he desired to be caressed. He was very fond of dainties which every body gave him, and as his lungs were diseased, and he was afflicted with a troublesome cough, this quantity of sweet things very probably contributed to shorten his life. He lived one summer in Paris and died in London the following winter. He ate almost every thing, but preferred rice and dried fruit to all other kinds of food. He drank a little wine, but of his own accord, left it for milk, tea, or other mild liquors."

When Mrs. Howard paused, the young ladies smiled, and one of them inquired whether Buffon's orang-outang had not probably been more than usually intelligent and interesting. "It by no means excels others that I have read of," she replied; "may rather must yield the palm of interest to one whose history has affected me not a little; and as it has been published as authentic by the Religious Tract Society of London, I think I may venture to give it to you as one that may strictly be depended on." Mrs. Howard then opened a volume, and read as follows: "A gentleman whose love of virtue and science will ever deplore, was on one occasion out with a party of men in Sumatra, when, in some trees, removed from the dense forest, a female orang-outang, with a young one in its arms, was discovered, and a pursuit commenced. In the ardor of the moment, and excited by the hope of possessing an animal so rare, the gentleman forgot every thing but the prize before him, and urged on his men by the promise of a reward should their exertions be successful.

Thus stimulated, they followed up the chase; the animal, encumbered by her young one, made prodigious efforts to gain the dense and intricate recesses of the wood, and sprang from tree to tree, endeavoring, by every means, to elude the vigilance of her pursuers. Several shots were fired, and at length one proved fatal, the ball penetrating the right side of the chest. Feeling herself mortally wounded, and with the blood gushing from her mouth, she from that moment took no care of herself, but with a mother's feelings, summoned up all her dying energies to save her young one. She threw it onwards over the tops of the trees, and from one branch to another, taking the most desperate leaps after it herself, and again facilitating its progress, until the intricacy of the forest being nearly gained, its chances of success were sure. All this time the blood was flowing; but her efforts had been unabated, and it was only when her young one was on the point of attaining to a place of safety, that she rested on one of the topmost branches of a gigantic tree. Traced to her raving passion, even in death, she turned for a moment to gaze after her young one, weiled, and fell, head foremost, dead to the ground. The sight was so touching, that it called forth the sympathy of the whole party. The eagerness of the chase subsided; but so deep an impression did the maternal tenderness and unexpected self-devotion of the poor orang make on the gentleman alluded to, whose heart was indeed formed in nature's gentlest mold, that he expressed the utmost remorse and pity, declaring that he would not go through the same scene again for all the world; nor did the tragic death of the animal cease to haunt his mind for many weeks; and he never afterwards recurred to it without emotion. The preserved skin of this devoted

female orang is now to be seen in the Museum of the Zoological Society of London, an invaluable specimen."

The tearful eyes of the young auditors attested the sympathy felt by them in the history which Mrs. Howard had last read, and they all agreed that it was very far more interesting than Buffon's.

"Mamma," said Mary, "how comes it that the orang is so often represented as ill natured, and even malicious—the two examples you have given us are certainly more amiable and attractive than brutes generally."

"There is, however, my dear, quite ample ground for the libel which has been brought on your friends, the orangs," remarked Mrs. Howard, with a smile. I have met with the account of two young orangs which a Monsieur de la Brosse once had with him on board a vessel, which were of quite a different character from those I have described. When they wanted any thing at table, they were impatient and restless till their wishes were attended to; and if the cabin boy continued inattentive to them, they would not hesitate to compel him so to do, by seizing him by the arm, biting and throwing him down. One of them was attacked by illness on one occasion, and would allow none of the passengers any peace, until his comfort had been well attended to. But, my dear children, while we fell annoyed at such an exhibition of temper in the orang, let us remember it is but a brute, and possesses not the conscience which we have been blessed with, to serve as our monitor to guide us to our duty. It is not, therefore, an accountable being, nor does it transgress the commandments of a holy and most merciful God as we do, when we yield to our wayward and evil tempers. Having drawn a moral from its history, we will dismiss the subject till another occasion."

(To be continued.)

MRS. WOOD will give instructions in landscape, figure, and miniature drawing, and will also take likenesses, at her residence on Fifth street, between Vine and Walnut streets. A few of her paintings may be seen at the Exhibition of the Academy of Fine Arts, near the Post Office. Cincinnati, April 24, 1840.

A CARD.

With a view to introduce to the inhabitants of Cincinnati the lady whose name is attached to the above, I beg leave to say, that Mrs. Wood is a daughter of Wm. Daniel, Royal Academician of London, formerly known to artists as one of the most accomplished painters of England. Parents desirous of having their daughters instructed in the beautiful art of landscape and figure drawing may have an opportunity seldom to be met with. Having seen Mrs. Wood's drawings, and received instructions from her in a number of my own family, I can bear testimony to her industry as well as eminently skillful exertions for her pupils.

HENRY V. D. JOHNS.

Cincinnati, April 8, 1841.
Reference may also be made to the
Rev. C. P. McVINEY, D. D.
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Southgate's Travels.
NARRATIVE of a Tour, through Armenia, Kurdistan, Persia and Mesopotamia, with an Introduction and Occasional Observations upon the Condition of Mohammedanism and Christianity in these Countries. By the Rev. Horatio Southgate. 2 vols., roy. 12mo.
The work of which we have given the title in full, at the beginning of this paragraph, we esteem, after a careful perusal, the most valuable of all the histories of travel to the East with which the press has teemed for the last two or three years, in that it gives the only comprehensive and full account of Mohammedanism and oriental sects and institutions, as they really exist. We have had an abundance of books of travel, full of interesting personal adventures, and graphic descriptions of scenery and antiquities; but the present work, so full in its exposition of the dominant religion of Asia, or of the condition of its various countries. Mr. Southgate performed his extensive tour under the direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. 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